

The Town of Dover on
Staten Island -
Tuttle

The Huguenots -
Le Ferre
1922

The Huguenots -
The first Settlers in
the Province of
New York

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The Town of Dover on Staten Island
Geo. W. Tuttle p 164

Puritanism was not a national affair. It sprung in logical completeness from the mind of a French lawyer; it was practiced first in the city of Geneva, smaller then in 1540 than is today the town that bears its name by the shore of our Lake Seneca; it flourished in the towns of France, in the Netherlands and Scotland before it came to western England, Likewise in America its influence was not pent in between the Berkshires and the sea: the Dutch along the Hudson were good Calvinists; likewise the Huguenots, who man for man will match with any stock which came; while the Scotch-Irish of whom Calhoun may stand as an example, may properly be called the Puritans of the South. So if in these few remarks upon the Calvinist mind in America, we fix attention on New England it is because its principles were there more clearly stated, its practices more characteristic and its record more completely kept.

It is the fashion in many quarters to ridicule the Puritans, to impale the Pilgrim Fathers with the shafts of smart and clever epigram. It is said that a certain professor in Oxford, when reminded that three hundred years ago these zealous men had landed on Plymouth Rock, expressed a petulant regret that Plymouth Rock had not landed on them. That astonishing *History of the United States*, published but a year or so ago from the pen of Mr. Cecil Chesterton, says of New England that "its records read like those of a madhouse where religious maniacs have broken loose and locked up their keepers." They did, indeed, say so much on their own behalf, they themselves and their descendants have been so tireless and insistent in the proclamation of their virtue, that it is but natural that impatient critics should arise to answer them. Their virtues, it is true, did overreach themselves at times and turn to vices: their introspection did become morbidity; their thrift did touch on stinginess, if not on avarice; their eye for sin made them uncomfortable neighbors. Their sense of beauty was indeed repressed and stunted, for, as Tolstoi has observed with melancholy truth, in the discernment of moral and aesthetic values, extraordinary keenness in the one seemingly cannot be cultivated without a corresponding dullness in the other. They were positive men, and positive men arouse resentment.

But if we knew as much of other groups, we would be more acquainted with their faults. When condemning the Boston-

ians for the persecution of the Quakers, it is well to bear in mind that twelve thousand of that unhappy sect languished at one time in English jails, more than one in ten succumbing to the prison fever; in America no witch was executed after 1692, whereas across the sea in Merrie England five witches went to death forty years after the last had faced the Salem gallows. It is properly complained that the New England Puritans were intolerant of opposition in their enterprise. They were not, it is too true, apostles of sweetness and light; but the right to be wrong in matters of opinion is securely won in few places in the world today. It is said that there were hypocrites among them. What a testimony in their favor! Counterfeits are not offered save in those places where men honor and cherish the genuine. Let us concede that it would have been a sad America if none but Puritans had come, but estimating at the same time what we would have lost without their courage, their decency and their lofty thought, if none had come at all.

There were various strains in this Puritanism. The austerities of Massachusetts Bay, the gentler spirit of the Plymouth Separatists, softened by Dutch training, whose attitude, if not whose polity, was carried by Hooker to Connecticut, and the soul-liberty of Roger Williams in Rhode Island, seem and were quite different. The first stood for intolerance, the second for toleration, and the third for freedom; yet we shall see that all had certain ideals in common developed in greater or in less degree. The Calvinist mind, here exhibited has left us certain American traits as a heritage.

They each and all believed that the individual stood in relation to a universal plan. Salvation was not the motive of the Puritan; the Lord had long ago attended to that matter;—and fortunately most who gave it earnest thought decided that He had placed them among the elect, exclusive as that body was. But the elected individual still had a *duty*. He must in his conduct evidence and illustrate God's greatness. Nothing he could do would change the course of destiny determined by that dread Architect and Sovereign, but this individual was responsible to act as God would have him act. It was this sense of individual responsibility, of duty that did not lie beyond performance if approached with a heroic *will*, that did much for America. Later in the nineteenth

century the Unitarians of New England made God more a Father than a Sovereign, but His children as joint-creators invested themselves in His great enterprise with the same sense of personal responsibility that their ancestors had cherished as they gave witness to His perfection through their lives.

But with most Puritans there was an even stronger sense of group responsibility. The state existed to keep order while the saints in the church could work out their perfect Christian society. In Geneva, Calvin had insisted that certain upright men should "have an eye on the life of everyone" and report "any notable vice" for admonition. So every man's conduct fell under public scrutiny and the habit of minding other people's business in the cause of God and good became a folk-way of Americans. It was this that placed amendments in our fundamental law; the thirteenth, fourteenth, fifteenth, in some part, and certainly the eighteenth, express this old idea of group responsibility for the conduct of the individual.

In the matter of democracy we find but slight approval from the first Bostonians. John Cotton said he did "not conceive that even God did ordain [it] as a fit government, either for church or commonwealth;" Governor Winthrop accounted it "the meanest and worst of all governments." Again he spoke of the unsafeness of referring matter of counsel or judicature to the body of the people, "*quia* the best part is always the least, and of that best part the wiser is always the lesser."

Yet despite this attitude of magistrates and clergymen even the colony of Massachusetts Bay became progressively more democratic because of certain Calvinistic principles and practices. "Modern Democracy", observes Professor Borgeaud, "is the child of the Reformation, not of the reformers." In rejecting the succession of the bishops, a new foundation for the visible church was found in the covenant, on which church government rested by consent of the governed. The Pilgrims carried this conception of agreement as the base of law into secular affairs and produced their famous compact in the cabin of the *Mayflower*. Acting in their spirit Thomas Hooker, as he founded Hartford, laid down these principles that "the choice of public magistrates belongs with the people by God's own allowance" and it is in the people's "power to set bounds and limitations of power and place

which they call them.....because the foundation of society is laid firstly in consent of the people." Seven months later, in January, 1639, came the Fundamental Orders of Connecticut, the first written constitution in the English-speaking world. Considering the Bible as a part of the covenant, the Puritan arrived at the conception of a fundamental written law superior to rulers, kings and all. In 1641 the colonists of Boston and surrounding towns drew up the Body of Civil Law, which likewise had some semblance to a written constitution.

The American Puritans, in sharp contrast to the Lutherans and Anglicans, stood opposed to all man-made distinctions, and possessed a horror of a landed aristocracy. Perhaps the best example of democracy was the town meeting into which a larger and larger number were admitted as the idea of government resting on consent gained more and more acceptance. At any rate, New England in Revolutionary days was the most democratic part of America, though, when in 1793 its citizens observed that Thomas Jefferson apparently endorsed the democrats of Paris in stamping out religion, even western Massachusetts, lately the scene of Shays's Rebellion, joined the Federalists in conservatism.

Ill-informed enthusiasts delight to praise New England Puritans as apostles of religious freedom, though an hour's reading will demonstrate that at least the colonists of Massachusetts Bay cared for no one's liberty except their own. We attribute development in this respect to such influences as the necessities of Baltimore, the fine idealism of Roger Williams and the indifferentism of the nationalists. But as the historian, Gardiner, once remarked, "As a religious belief for individual men, Calvinism was eminently favorable to the progress of liberty." It was the tendency of the sixteenth century to center everything in the state. Lutherans and Anglicans accepted their direction in religion from the throne, but Calvin checked this tendency with the concept of a Protestant Church absolutely free of state control. The constant opposition of his followers to the appointment of a bishop to America, must be reckoned as a service to religious liberty.

Certainly wherever Calvinism made its way it was a force for education. Starting with the tenet that the Bible was the all-sufficient rule of Christian life, it was clearly indispensable to know exactly what it meant. A learned ministry, familiar with the

ancient tongues in which the Scriptures were originally written, followed of necessity, and in 1636 the legislature of Massachusetts made a grant of four hundred pounds to help in the support of Harvard College, the first grant by the people for support of education in the history of Anglo-Saxon institutions. If it is said that the clergy were the only learned class throughout New England, it may be answered that other colonies had no learned class at all. In the middle of the eighteenth century, for example, our own City of New York had but thirteen men of college training. Learning at Harvard and at Yale, it is quite true, at first meant narrowly the study of divinity. But the founders builded better than they knew. Close and careful application of the mind to one special problem must develop faculties which will eventually seek a wider range of exercise, and though the Puritans who began their "school of the prophets" in 1636 would doubtless have been quite chagrined to see the outcome, they did begin to train the young New England intellect to forward human knowledge as well as that divine. In thus disciplining the mind to rigorous inquiry for truth, the Puritan supplied his own corrective for the tendencies toward fanatical one-sidedness.

But Calvinism did not rest content with seminaries for its leaders; learning had to be extended at the same time that it was advanced. In 1639 a printing press was set at work in Boston. Eight years after came the act requiring every town to keep a common school. It was for a later generation that Governor Berkeley thanked God there were no free schools in Virginia; there were in England no public schools as we understand the term, till after 1870. So in this zeal to know, this general systematic plan of schooling for all children, the Puritan stood out as leader. Wherever through this broad land there is heard the clangor of the school bell shattering the morning peace, there is found the fine memorial of New Englandism. Today the citizen who gladly pays his mounting school tax is the spiritual heir of those earnest men of 1647.

At Provincetown, in Massachusetts, where the *Mayflower* first dropped her anchor, there soon will rise a statue to the Pilgrim Mothers. This is a recognition as proper as it is belated, for tradition has it that the first foot set on Plymouth Rock was that of a woman, Mary Chilton. By the middle of the seventeenth

century it had been proved that European colonies across the sea could be successful. Before that time, at least, the enterprise was for the resolute alone. During this period of stress and suffering, in the first adventure of no colony, from Labrador to Cape Horn, did women bear an equal share, except in the Calvinist settlements of New England and New Netherland. After that first devastating winter, when half the hundred Pilgrims had been struck down by starvation and disease, the *Mayflower* spread its sails and turned toward England, but the women standing with the men saw her disappear without a murmur; not one begged release from her high calling, to return to the safe and comfortable land that she had left. The English came as builders of more English homes. The Indian half-breeds of the St. Lawrence valley and the Caribbean shores were not found along our own Atlantic coastal plain. And nowhere among the settlements were the family and the mother more respected than among these northern Calvinists.

The women and the men worked together, for everybody worked. The Calvinist, whether English, Dutch or Scotch from Ireland had no place or patience for a leisure class. He read the Book of Proverbs with a special relish; "Go to the ant thou sluggard, consider her ways and be wise" (VI, 6). "Wealth gotten by vanity shall be diminished; but he who gathereth by labor shall increase" (XIII, 11). "The soul of the sluggard desireth and hath nothing, but the soul of the diligent shall become fat" (XIII, 4). "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger" (XIX, 15). In insisting on a Sabbath day of rest, Calvin did not overlook the importance of a proper relaxation of the body, but he likewise emphasized the other part of the commandment: "Six days shalt thou labor and do all thy work,"—not "mayst" but "shalt"; this was a positive injunction. Idleness was fined and spendthrifts might be excommunicated. Work and righteousness were coupled in the Calvinist idea of duty, and if historically America has honored work beyond most other nations, it may be traceable in part to this historic influence. Today here, as well as elsewhere there may be seen, perhaps, a lapse of zeal for righteousness and with it a less regard for the high dignity of work. "Secularism", as Dean Inge remarks, "Like every other religion has produced its eschatology—the greatest idleness of the greatest number." Such was not the ideal of the Pilgrim Fathers.

The dead past cannot bury its dead; they rise upon us from their graves to warn and encourage and to teach us what we really are. Millions of men and women of a hundred different kinds have followed to these shores; a new industrial system has come, cheapening goods^{to} and men; new ideals of social order are considered and accepted. But the moral vision of the Puritan still gives us purpose. I hope and I believe that we are better than those ancient Calvinists. I hope and I believe that three centuries from now when our children of nine generations hence are called to celebrate the six hundredth anniversary of the Pilgrims, they can say that they as a society are better far than we. But progress is not made by shutting the book of history, and they will be better if they heed the lessons of the Puritans. Our thought has been profoundly changed, but if our souls march on with theirs, America is safe.

DIXON R. FOX.

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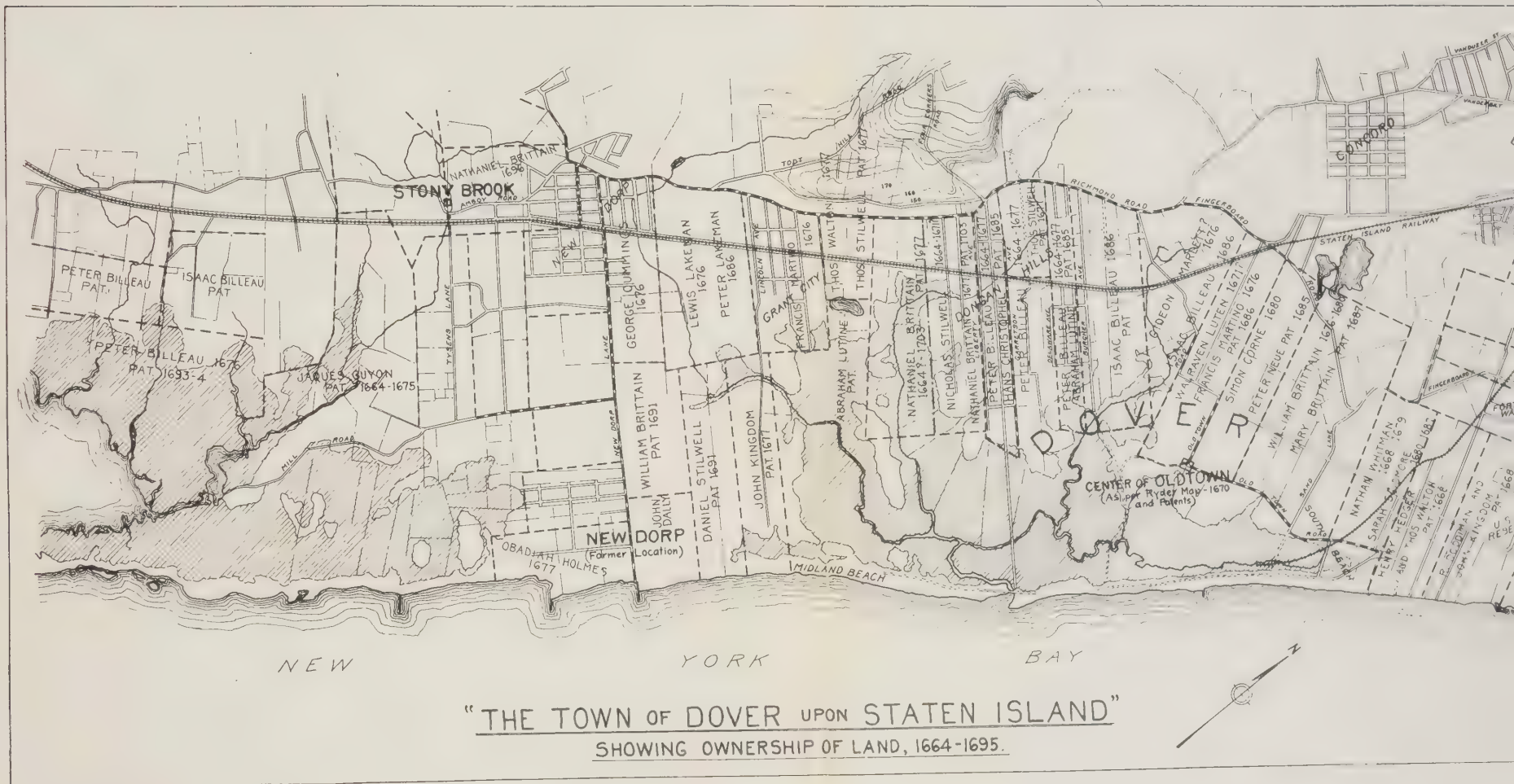
THE TOWN OF DOVER ON STATEN ISLAND

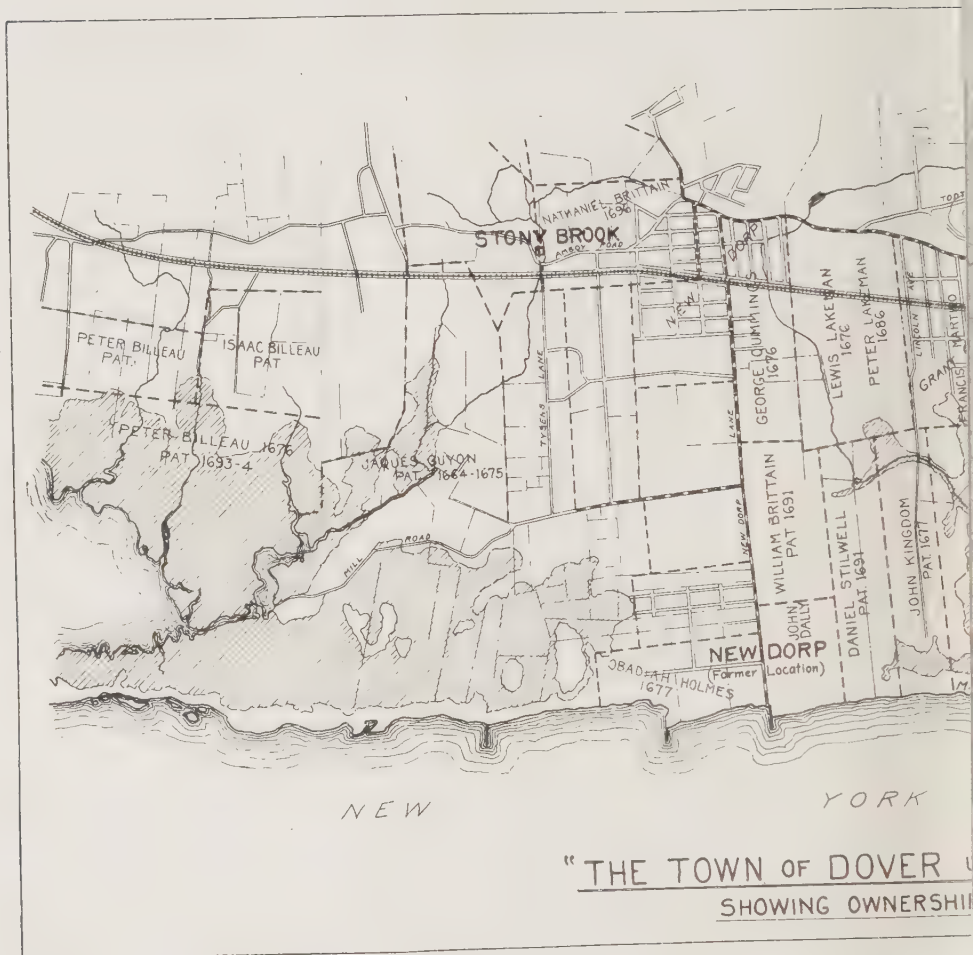
Many of the English maps of Staten Island prior to 1730 show a town or village by the name of Dover. Local history and tradition not having anything to say about it, its existence has been doubted, in the belief that it was due to a misapprehension of the geographers.

In the *Memoirs of the Stilwell Family*, a family which had a leading part in the history of Staten Island immediately after the English took possession in 1664, considerable is said about Dover and the connection of the Stilwells with the place, much of which has since been found to be erroneous.

It is there stated that "John Stilwell settled immediately below the Narrows to which he gave the name of Dover. This tract of land which was subsequently granted by the government to his grandson John Stilwell, in consideration of the improvements originally made thereon by his ancestors, was the site of the fortified town of Dover, subsequently built and occupied by Nicholas and his children, and which was for many years the most important and populous settlement on Staten Island. The place has passed into such utter oblivion, that its mention here is probably the first reference to its existence which has been made for upward of a hundred and fifty years.*****The only memento of it now remaining upon the Island, is the road which led to it, and which still bears the name of the "Old Town Road"*****A number of French Huguenots from Rochelle, who had arrived in New Netherland a few months before had taken up lands in the neighborhood, and for protection against any sudden attack of the savages, had erected a small block house on the spot. Thither Nicholas now removed (about 1664) with his four youngest sons*****and his son-in-law Nathaniel Brittain. They laid out a fortified village upon a plan similar to that of Gravesend, with the block house in the center, around which they erected their dwellings and then enclosed the whole village with a line of palisades, and the town of Dover became at once an important settlement."¹

The Dover as described in the Stilwell Memoirs as above, is clearly thought by the author to be the village which was more commonly known by the name Old Town. Many maps however show both Old Town and Dover, with the latter much to the south







of Old Town and usually near Great Kills. It is the purpose of this paper with the aid of the early records and maps to locate Dover as accurately as practicable.

An inventory of the estate of Walraven Luten, one of the founders of Old Town, is recorded in the first volume of New York Wills, and it is dated "Dover on Staten Island ye 16th day of Jan. 1671"⁽²⁾ The records also show that Walraven Luten was the father of Abraham Lutine and that the latter sued Francisco Martino Dec. 21st 1681, claiming that Martino who had married Walraven Luten's widow was in possession of the estate.⁽³⁾ The location of the property surveyed for Martino in 1676⁽⁴⁾ and granted to him after a later survey in 1686⁽⁵⁾ and where Francis Martino did live according to road record 1708⁽⁶⁾ is shown on the accompanying map. The property was bounded on the west by Gideon Marlett in 1676⁽⁴⁾ and by Isaac Billeau in 1686⁽⁵⁾ In the survey for Martino in 1676 a house lot in the Old Town next to Peter Billeau and a house lot on the south east side of the town are also described.⁽⁴⁾ The Luten inventory was "taken by Gideon Marlett Constable in the presence of Peter Balew, Simon Corne, Tyse Barnsen and others."⁽²⁾ We have seen that Gideon Marlett owned the adjoining property to the west of Martino, Peter Billeau, joint founder with Luten of Old Town,⁽⁷⁾ and associated with him as a justice of the first court established in Old Town,⁽⁸⁾ owned property only a short distance to the west, if some of it did not adjoin.⁽⁹⁾ Simon Corne owned the property adjoining Martino on the east which was granted to Peter Newe in 1685.⁽¹⁰⁾ From these circumstances it seems highly probable that this Martino property in Old Town and perhaps the house lot next to Peter Billeau was the estate of Walraven Luten where the inventory was dated at Dover on Staten Island. Martino and also Abraham Lutine it should be noted possessed other property not far to the south "in the new lots at the Old Town"⁽¹¹⁾

Nicholas Stilwell came to Staten Island about 1664 and settled at Old Town it is said. He was elected constable of "yor Towne" in 1667, ⁽¹²⁾ and died on Staten Island Dec. 28th 1671, leaving his estate to his widow Ann Stilwell.⁽¹³⁾ She soon afterward bought property in Gravesend where she and her husband formerly resided, and moved to that locality. In the Gravesend town records the deed of this property is recorded June 21st 1672 in which John

Jonson Van Rine of Gravesend conveys property in Gravesend to "Anne stilwell widow of dover one Staten Island, her heares, Executors etc."⁽¹⁴⁾ It becomes important therefore to know where Nicholas Stilwell's estate was located. We have no direct information fixing it, or records so far as known as to what disposition Ann stilwell made of it, but we do have several records which incline one to the opinion that she disposed of it to her son-in-law Nathaniel Brittain and that it included the easterly part of his property granted in 1677. This appears probable from the fact that in 1671 lots for Mr. [Nicholas] Stilwell and Nathaniel Brittain were to be continued on the neck of land upon the hills indicating that their lots adjoined and were south-east of the neck of land on which the Country Club is located.⁽¹⁵⁾ Apparently Nicholas Stilwell lived close to Peter Billeau, for on Jan 15th 1670 Ann Stilwell wife of Nicholas complained of Peter Billeau and wife on account of several assaults on her son and daughter, and both parties were bound to keep the peace.⁽¹⁶⁾ From these circumstances we think that the Stilwell property was immediately west of Peter Billieu's estate and east of that of Nathaniel Brittain's, becoming the easterly portion of the Brittain property as we know it from the grant of 1677.⁽¹⁷⁾

One of the greatest causes for litigation that arose in the community was the damage done by cattle getting into cultivated enclosures. The Duke's laws had stringent regulations regarding fences, and severe penalties for persons who did not maintain their portion of the common fence enclosing the cultivated area.⁽¹⁸⁾ It is the failure to maintain these fences that brings Dover into prominence. On Dec. 13th 1671, Thomas Lovelace, Justice of the Peace, complained at the Court of Sessions at Gravesend, of "the inhabitants of the town of Dover upon Staten Island for their insufficiency of ffencing," and it was ordered "that the constable at a towne meeting do warn them to make their fences substantiall."⁽¹⁹⁾

Notice was given by an order of Feb 24th 1673, "that there shall be a Drift of all Horses & Cattle upon Staten Island," and all persons possessed of any there, were desired "to appeare or send some one person to the Towne of Dover to take notice of their respective Horses or Cattle to the end they may bee viewed and marked according to the Lawes in such Cases provided."⁽¹⁵⁾ On the 21st of June, 1676, Nath. Brittain brought an action against Nathan Whitman

and William Brittain for "pulling of their part of the comon Fence of the Towne of Dover upon Staten Island and removing the same for their particular use."⁽²⁰⁾ Nathaniel Brittain lived as we find from his patent dated 1677 at Dongan Hills between what we now know as Liberty Ave. and Jefferson Ave. A tract in the Old Town was granted to Mary Brittain in 1686⁽²¹⁾ who was mentioned as a widow in 1687.⁽²²⁾ Nathaniel Brittain and William Brittain, who died before Dec. 31, 1683, when an inventory of his estate was recorded,^(21a) appear to be the only male Brittains mentioned in the Staten Island records at that time.

Thomas Walton in 1680 made a complaint against William Brittain in the Staten Island court on account of Brittain's unruly horses breaking Walton's fence, and on account of Brittain's neglect to maintain his own fence.⁽²³⁾ Mary Brittain's patent was separated from Thomas Walton's farm by a patent to Sarah Scidmore or Sarah Whitman as she is called in the records of 1680. On Oct. 3rd 1680 Sarah Whitman brought action in the local court against William Brittain and "the court ordereth that the Deft. shall seat up and gett forty panell of soefesiant fense for the yous of Sarah Whitman"⁽²⁴⁾ The land granted to Sarah Scidmore in 1687 was referred to as belonging to Sarah Scidmore in one part of a document dated 1685 and as belonging to Sarah Whitman in another part.⁽²⁵⁾ In 1668 the property belonged to Nathan Whitman according to the description in an adjoining patent of that date.⁽²⁶⁾ An inventory of the estate of Nathan Whitman was made in August 1679 and his widow Sarah Whitman was confirmed as administrator Jan. 26th 1679.⁽²⁷⁾ These records, all leading to the same conclusion, leave us in little doubt but that in 1676, when suit was brought against Nathan Whitman and William Brittain for pulling up their part of the common fence of the town of Dover, William Brittain owned and lived on the property granted to Mary Brittain in 1686, ^(27a) and that Nathan Whitman owned and lived on the property granted to Sarah Scidmore in 1687.^(27b)

We therefore see that all the places referred to in the records as in Dover were in the Old Town, and that Dover must include Old Town. The name was probably used in two senses, one, as a territorial division, and the other as a village, as in the case of other early settlements like Gravesend, New Utrecht, Jamaica, Hempstead, etc. In this case the boundary lines were not so im-

portant, and probably were not definitely fixed. The town possibly included all the area that was well populated, where fences were built in common to enclose the cultivated area and protect it from the cattle which were allowed at large. The name Dover was also used to locate a village, as when all persons possessed of horses or cattle were requested "to appear or send some one in person to the Town of Dover" to have their cattle marked.⁽¹⁵⁾

The English after taking possession in 1664 had a passion for changing names, and as pointed out by the State Historian, Dr. Sullivan, they probably did not overlook such an opportunity to give a name to this hitherto nameless town. It was the more important to do so now that they were building up another settlement which soon came to be called New Town (New Dorp) on the Island.

It is evident that the name of Dover was not popular, for it does not occur so far as is known in any of the local records and only between 1671 and 1676 in the records of New York, Gravesend, and The Court of Sessions of the West Riding of Yorkshire. It may possibly have been used only in legal documents. John E. Stillwell M.D. suggests that the name was probably given on account of the bluffs at the Narrows resembling the bluffs at Dover, England, and this resemblance was pointed out by Dankaerts in his journal 1679.⁽²⁸⁾

Dover is shown on quite a number of English maps and on some French and Dutch maps. The earliest map showing Dover that has been found with the assistance of Mr. Phillips in charge of the map division Library of Congress is a "Map of New Jersey in America, by John Seller and William Fisher," not dated, but internal evidence gives the date of depiction as 1676, or possibly a year or two later. It will be noticed that Dover located on the south shore some distance from the Narrows is the only village indicated on Staten Island. The map of New England in Seller's large atlas dated 1675 does not show Dover.⁽²⁹⁾ Another early map is entitled "A Mapp of Virginia, Mary-land, New Jersey, New York and New England, by John Thorton," and is not dated. The date of depiction as found from an examination of the map is 1677, or possibly a year or two later. The map is similar to the one first described. Dover corresponding in location fairly well with Old Town, is the only village shown thereon.⁽³⁰⁾

A third map of diminutive size showing Dover only, on Staten Island, is entitled "New Iarsey by John Seller." It is contained in "A new systeme of geography by John Seller (London) 1690. The date of depiction is 1682 or possibly a year or two later. An edition of this geography dated 1685 does not show Dover.⁽³¹⁾

The above three maps are the only ones the writer has found showing Dover that were drafted prior to 1684, and they show no other village or settlement on Staten Island. All other maps examined show Perth City (Perth Amboy) or other towns which indicate a date later than 1684. They also show other towns besides Dover on Staten Island as well. Some of these later maps we describe as follows:

A map in the English Pilot dated 1707, the date of depiction being later than 1684 shows on Staten Island, Wells, Old Towne, Dover and Billop.⁽³²⁾

An undated map by Philip Lea, London, the date of depiction being about 1690, shows Wells, Old Town, New Town, Dover and Billop. Dover is located at the head of the Great Kills and the map appears to have been executed with some degree of accuracy.⁽³³⁾

Chart of the Atlantic Ocean from Buttons Island to Port Royal, London, 1728, shows Staten Island with Palmer, Dover, and Billop thereon. The date of depiction is not earlier than 1684.⁽³⁴⁾

Moll's map of New York Harbor 1708-1730 has the following places on Staten Island, Wels, Old Towne, Newtown, Dover and Billop. It shows Dover at the head of the Great Kills and appears to be executed with some regard for accuracy.⁽³⁵⁾

Bay and Port of York, Capitol of New York, Paris 1764. The map is evidently copied from much earlier English maps and is very inaccurate in its outlines. It is noteworthy however as being the only map showing Dover, in its relation to the roads on Staten Island. It is shown on the Amboy Road at its junction with the road from New Town, and opposite Great Kills. The location given corresponds very well with Stony Brook.⁽³⁶⁾

A manuscript map by Robert Ryder dated 1670, but which shows places not in existence until 1674 or 6, locates Old Town, New Town, Billop, Palmer, Lovelace, Norwood, and Walton on Staten Island, and does not show Dover. This is particularly important, for Ryder was thoroughly acquainted with Staten

Island, and had made many surveys thereon. We may be reasonably sure from this circumstance that Dover did not exist apart from these other villages or settlements when the map was made.⁽³⁷⁾

The maps later than 1684 show Dover located much south of Old Town and those which appear to have been made with some care as Lea's and Moll's show it at the head of the Great Kills. It is noteworthy that the name does not occur in the Land Papers or Patents although Old Town and New Dorp are often referred to.

It has been suggested that probably the geographers were not aware of the identity of Old Town and Dover and therefore located them 'apart. Such a case occurs on a map of about 1690 reproduced in Stokes' *Iconography of Manhattan Island*, Vol. 11 pl. 55, where Milford and Newark are shown in different places, the maker evidently not knowing that the name of the town had been changed from Milford to Newark. The many maps later than 1684 which show Dover on Great Kills incline the writer to believe, however that the town center had been removed from Old Town to some other point, and of this there are a number of hints in contemporary records; for example Danckaerts in 1679 says in reference to Old Town "There were seven houses, only three in which any body lived. The others were abandoned, and their owners had gone to live on better places on the island, because the ground around this village was worn out and barren."⁽³⁸⁾

In a deed dated 1669 land between Nathaniel Brittain and the highway is said to be in "the towne upon Staten Island"⁽³⁹⁾ and in 1670 Denton says that there is only one village on the Island.⁽⁴⁰⁾ In 1674 there seems to have been only one village on Staten Island as orders were given "to repair by the first opportunity to the village on the aforesaid Island and there convene a meeting of the town."⁽⁴¹⁾ Danckaert also says after visiting Old Town and New Dorp, that "we had now no more villages to go to but went from one plantation to another."⁽⁴²⁾ Evidently Old Town was the seat of town meetings and courts until after 1674. Later the settlement of the Island proceeded with greater rapidity and new villages were established. The movement of the first settlers from Old Town is indicated by survey in 1675 for patents of land near Great Kills for Peter Billeau and Gideon Marlett, two of the leaders in the town.⁽⁴³⁾

The oldest record book of Richmond County, started in 1680 apparently, has records of town courts held in 1680 and later. It fails however to mention the place where the courts were held. The records almost invariably begin as follows, "At a Court held on Staten Island By the Constable and ouersears of the seam"⁽⁴⁴⁾

The free holders and inhabitants of Staten Island chose commissioners to levy a tax to pay £24 – debt which had accumulated in the three years prior to 1681, and they ordered that every lot of land within the Island containing 80 acres, should be taxed four shillings six pence. £6, was to pay "obadiah Holmes for three years salare as a Town clarke ordered at a Town Metting."⁽⁴⁵⁾

In 1675 at a Court of Assizes held in New York, among other things it was ordered "That by reason of the Separation by water Staten Island shall have Jurisdiction of it Selfe; and to have no further dependence on the Court of Long Island."⁽⁴⁶⁾ The Court of Sessions to which cases were appealed from the town court was held at Gravesend, and its records show however, that Staten Island matters were handled there as late as June 1683.⁽⁴⁷⁾ "At a Cort of Sessions held at Gravesend in the west Ryding of Yorkshire upon Long Island etc. Dec. 20th 1682 Ordered that the constable and Overseers of Staten Island doe make a Rate for the building of a strong and sufficient Prison in some convenient place upon the said Island & also a Town House."⁽⁴⁸⁾ On November 1st 1683 the county of Richmond was established and laws were passed providing for town courts, a Court of Sessions, and a Court of Oyer and Terminer.⁽⁴⁹⁾ The "Records of the Court of Sessions and Common Pleas 1710-1743" which were thought to be lost were recently examined in the County Clerk's Office by E. C. Delavan Esq. who found that the book contained a record of a court held at Stony Brook as early as 1718, and a record of a court held in the Court House at Stony Brook in 1723.⁽⁵⁰⁾

It seems probable therefore that the growth and shifting of population caused Old Town to be abandoned as the political centre some time after 1674 and probably not earlier than about 1679 or 80 for a more central location. We infer in consequence of the Court of Sessions record that the new location was at Stony Brook where the Courts remained until 1729 when they were established at Richmond.⁽⁵¹⁾ We also infer that the maps later than 1684 showing Dover near the head of Great Kills show as Dover what we know as Stony Brook, the probable political center at that time.

A French map of the Guyon property and vicinity at Great Kills, found among Land Papers dated 1676, shows two villages, one of which is New Dorp, and the other is apparently Stony Brook.⁽⁵²⁾

It appears that no political divisions existed on Staten Island from 1678 to 1682 for the town court and the town meeting were for all the inhabitants,⁽⁵³⁾ but this was soon changed for we read in the county records of a warrant to the Constable of the West Division in 1694.⁽⁵⁴⁾ At a general town meeting held April 1st 1699 a constable, supervisor, two assessors, collector and two surveyors of highways were chosen for each of these three divisions; North Division, West Division, and South Division. The names of the officers of the South Division are those we are familiar with in connection with the town of Dover, namely, Marlet, Lakeman, Whitman, Stilwell, Lawrence and Brittain.⁽⁵⁵⁾ On the 10th of Feb 1707 the county was divided into three precincts North, West, and South.⁽⁵⁶⁾ The "Manor of Castle Town" was not included in these divisions for it elected its officials the same as the three divisions.⁽⁵⁷⁾ On March 7th 1788 a law was passed establishing the towns of Castleton, Southfield, Westfield and Northfield, with substantially the same boundaries, it is believed, as the previously existing divisions.⁽⁵⁸⁾

What was Dover then became a part of the town of Southfield, now a part of Ward 4 of the Borough of Richmond.^a

GEORGE W. TUTTLE.

^a The writer is indebted to Dr. James Sullivan, State Historian, and John E. Stillwell M.D. for much information and valuable suggestions.

REFERENCES TO AUTHORITIES CITED

1. *Early Memoirs of the Stilwell Family comprising the life and times of Nicholas Stilwell*, by Benj. Marshall Stilwell N. Y. 1878.

2. Dover on Staten Island, ye 16th day of Janry, 1671.

An inventory of ye Estate of Walraven Lutin who hath lately deceased Taken by Gideon Marlett Constable in ye prsence of Peter Balew Simon Corne Tyse Barnson & others.

One Lott of Land & Housing	f 1000
One pair of Working Oxen	f 200
One Horse one Mare one Colt	f 200
Six Cowes	f 400
floure Calves	f 100
Two Sowes	f 60
Three of 3 yeares olds	f 120
A Plow & Cart wth ffurniture	f 50
Two Iron Potts	f 20
Two Kettles	f 30
One ffrying Pann	f 12

Three Plattes one Basin	f	16
Two water Payles	f	06
One Pewter Beaker one Sacking cloth	f	04
One Salt Cellar one Saucer	f	04
One Tinn Pott	f	03
A Trammill	f	02
One Bed with Bedding	f	50
A chest	f	10
A cupboard	f	06
Two Tables	f	12
A dozen & a halfe of Spoons	f	03
Two Chayres	f	04

 f 2592

New York County Wills Vol. 1 p.167 original (page 93 copy)

3. Abraham Lutyne p lt.

Francis Martino deft.

The plt. complains yt the Deft having married his mother, unjustly detained from him the Estate belonging to himself and his sisters due to them by Law wch the Deft refuses to deliver to the said plt. or his sisters his power being questioned from his sisters was prov'd by Cap't Stilwell, the cort allows yt it shall proceed to tryall, two Inventoryes of the plts. Father deceased were produced in cort, the one 2592 guilders, and the other 7250 guilders. Mr De Young deposed saith yt he wrote the Inventory and yt one of the cowes was apprizd at 125 Guilders and he gave 146 for one, Tyse Barenson, Peter Bileau, Loys Lockman deposed who were then overseers. Tys Barenson swears yt he knew nothing of any other Inventory than yt of 7250 Guilders & affirms yt his Hand was to no other to his knowledge. Peter Bileau swears yt. he was desird to goe and take an Inventory of the aforesaid Goods and knows of no other Inventory than that of 7250 Guilders. Loys Lockman swears to the same purpose. The Inventoryes were del'd to the Jury to peruse and to give their opinion in the morning wth severall other papers all of them affirming that the goods in the Inventory menconed were in being when the Inventoryes taken. with severall other papers find for the plt. that the Inventory sworn to as aforesaid is a true Inventory and the same was then in the possession of the Admr. The Deft. to pay costs. The cort agreed wth the verdict of the Jury & give Judgement accordingly. The Deft moved for an appeal from ye verdict of the Jury & Judgement of cost to the cort of Assizes which was granted hee putting in security to prosecute his appeal as the Law requires, the deft. to pay cost of suit.

Execucon issued the day of Aug. directed to the Constable of Staten Island his Deputy etc. Court of Sessions West Reding of Yorkshire 21st Dec. 1681.

Court and Road Records Kings County Vol. 2, 1668 to 1766 p. 150 copy, 243 original.

4. Francis Martino, a parcel of land below the hills, to the east of the line of Louis Lakman, north west in breadth 43 rods eleven feet, containg 80 acres; a parcel in the old lots on the east side of Gideon Marlett's line, north north west, in width 53 rods, containing 80 acres; two pieces of meadow near the Great Kill, one being the half of No.3, the other the half of No. 13, containing, both salt and fresh, about 16 acres; a house lot in the Oude Dorp next to Piter Bileau, long 23 rods, wide 12 rods; also a house lot on the south east side of the Dorp, long and wide 2 [3?] rods.

Ja: Cortelyou surr.

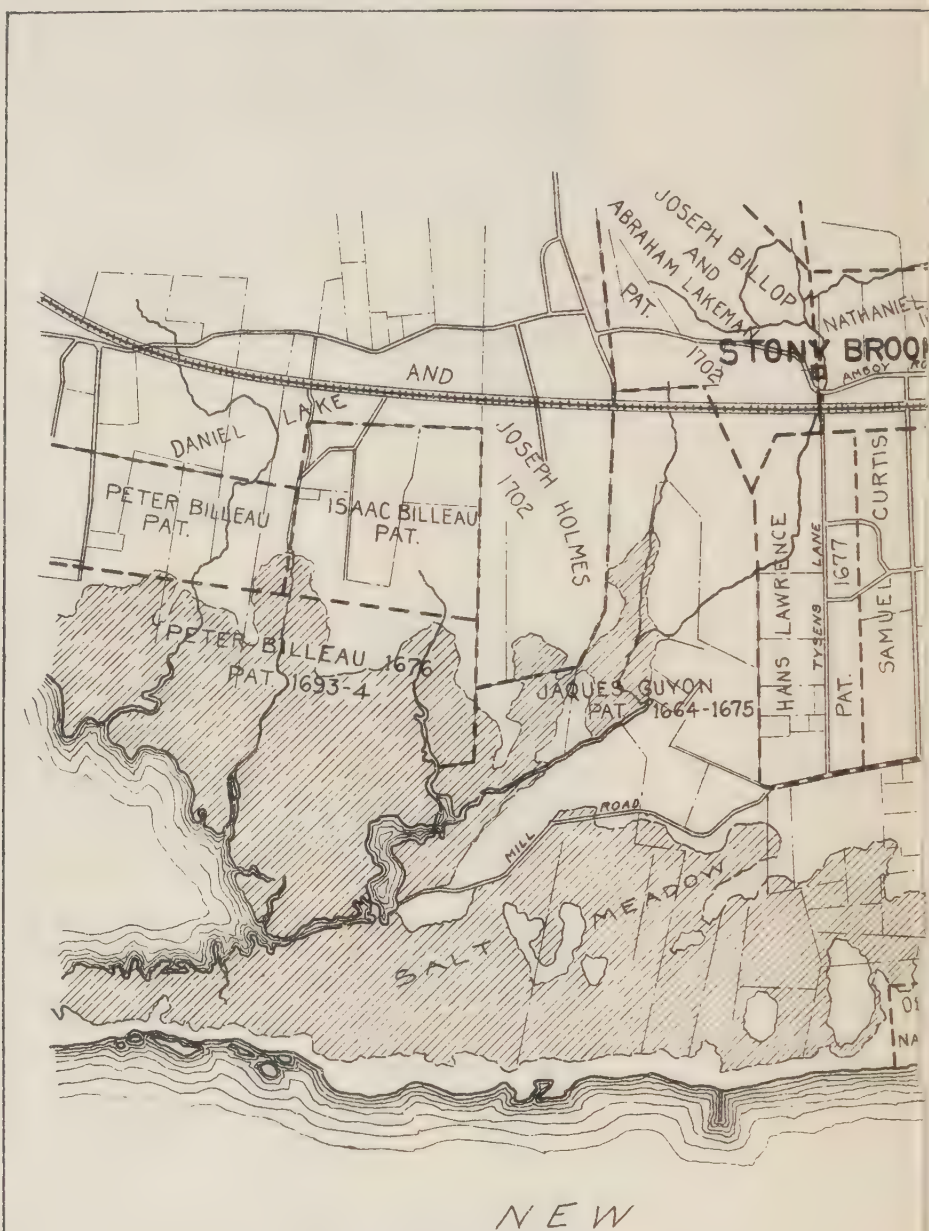
[Endorsed]

- 4 surveys Monsr. Guyon & Louis Lockman ffrancis Martino George Comins 1676, Patents for Staten Island to bee done forthwith, April 24th 1676. Translation from *Land Papers* Vol. 1, p. 75, by Mr. Van Laer through the courtesy of James Sullivan, State Historian.
5. *Patents* V. 5 p. 342. As to Francis Martino see Riker *History of Harlem* (revised) N.Y. 1904 p. 270. Martino's will dated Oct. 1st 1706 and proved Aug 5th 1707 is recorded in *New York Wills* Vol. 7, p. 414 copy, 316, original.
6. Stillwell *Historical Miscellany* V. 1, p. 52, from Records 1680 Richmond County.
7. *Colonial Documents* V. 13 p. 206.
8. O'Callaghan *Laws and Ordinances of New Netherland* p. 458. *Proc. S. I. Assn. Arts and Sciences* V. 6 p. 37.
9. The property owned by Peter Billeau about 1676 is shown on sketch accompanying this paper. It is described in *Land Papers* V. 1 pp. 65, 75. V. 2 p. 73, also in patent to Thomas Stilwell in 1677, (4 *Patents* 143, 1 *Land Papers* 145, 2 *Land Papers* 73). A deed of 1679, recorded in *Flatbush Town Records* Liber AA of deeds p. 87 of copy, 47 original, conveys property laid out for Hans Christophel in 1685 formerly belonging to Peter Billeau, with the dwelling house thereon. Billeau may also have owned more or less of the property attributed on the sketch to Gideon Marlet. It was owned by Peter Billeau's eldest son Isaac Billeau in 1686. Peter Billeau died about 1702 and his will dated Sept 11 1699 is found in *New York Wills* V. 7 p. 79 copy 72 original.
10. Stillwell *Historical Miscellany* V. 1, p. 18, from Records 1680 Richmond County.
11. Abraham Lutine received a Patent in 1685 (5 *Patents* 283, 2 *Land Papers* 72) for the property near Delaware Ave. belonging to Peter Billeau about 10 years before and according to Lutine's will (*N.Y. Wills* 7 - 75 copy 68 original) lived thereon. He also secured a patent in 1696 for the property between Jefferson and Hunter (Monroe) Avenue owned by Thomas Walton (2 *Land Papers* 67, B deeds 188) and Thomas Stilwell (4 *Patents* 143) in 1677 (6 *Patents* 548, 2 *Land Papers* 83?) Francisco Martino received in 1676 (1 *Land Papers* 75) and in 1686 (5 *Patents* 342) and 1694 (6 *Patents* 443) the property between Hunter Ave. (Monroe Ave.) and Lincoln Ave. Grant City. See sketch.
12. *Colonial Documents* V. 13, p. 415. *Proc. S. I. Assn. A. and S.* V. 6, p. 52.
13. *New York Wills* V. 1, p. 168 original, p. 93 copy, p. 169 original p. 94 copy.
14. *Gravesend Town Records* Book 5 Deeds and Leases 1672-1686, p. 7 original p. 3 copy.
15. *N.Y. Executive Council Minutes*-Francis Lovelace 1668-73 V. 1, p. 87.
16. "Upon the complaint of Ann the wife of Nicholas Stillwell against Peter Billew and his wife for several assaults and Abuses committed on her sonn and daughter the Court have ordered that if the said Peter Bellew or his wife shall from this day forward attempt the same or if the said Ann Stillwell or Thomas her sonn or his wife shall be guilty of the like contrary to law the first party so offending shall forfeit as a fine to the publique use of f 200 and also be bound to the peace.
Court of Sessions of the West Riding of Yorkshire 15th June 1670.
Court and Road Records Kings' County V.2, 1668-1766, p.40 original, p.30 copy.
17. *Patents* V. 4 p.142, 1 *Land Papers* 133.
18. *Colonial Laws of New York* V.1, p.21.
19. "Att a Court of Sessions held at Gravesend the 13th of December by his Majties Authority on the 23rd yeare of the Raigne of souveraigne Lord Charles the Second (by the Grace of God) of greate Brittagne france and Ireland King defendr of the ffaith & in the yeare of our Lord God 1671.

Thomas Lovelace Esqr one of his Majties Justices of the peace prsents the Inhabitants of the towne of Dover upon Staten Island for the insufficiency of ffencing. Itt is ordered that the constable att a towne Meeting do warne them to make their fences substantiall and whoever shall neglect, shall be fined according to law and pay all the damages his or their neighbors shall for the future sustayne.

Court and Road Records Kings' County V. 2, 1668-1766 p.64 original p.48 copy.

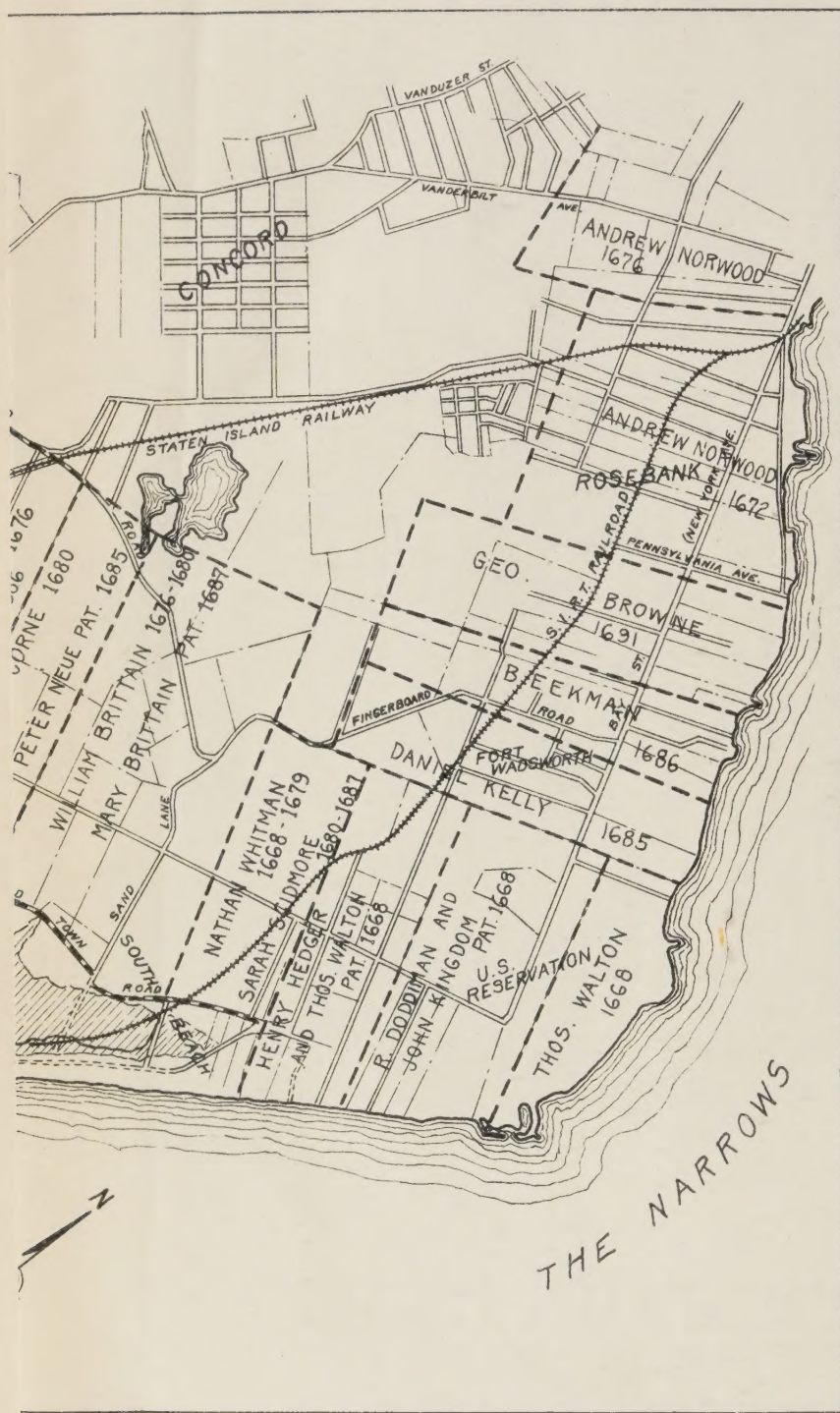
20. Stillwell's *Historical Miscellany V. 1 p. 225. Court and Road Records Kings' County V. 2, p.95 original, p.71 copy.*
21. *Patents V.5, p. 344.*
- 21.a Liber B of Deeds, p.4 Richmond County.
22. Liber B of Deeds, p.72 Richmond County.
23. Stillwell's *Historical Miscellany V. 1, p. 1. Records 1680 Richmond County.*
24. Stillwell's *Historical Miscellany V. 1, p. 4. Records 1680 Richmond County.*
25. *Land Papers V. 2, p.67*
26. *Patents V. 3, p. 13.*
27. *S. I. Assoc. Arts and Sciences Proc. V. 6, p. 41, Liber 1-2 New York Wills p. 25 copy, 428 original, p. 260 copy, 429 original.*
- 27a. *Patents V. 5, p. 344.*
- 27b. *Patents V. 6, p. 251.*
28. *Danckaerts Journal, 1679-80 p. 51.*
29. The original print in the Library of Congress.
The partition line between East and West New Jersey fixes the approximate date of the depiction of the map. The deed of division East Jersey and West Jersey was executed July 1st 1676 "from Little Egg Harbor to 41st degree of lat. in Hudson's River etc." (New Jersey Archives 1 ser. VI, p.20) This appears to be the latest feature of the map which was probably issued soon after this division was made.
30. The original print was in the possession of Mr. Henry N. Stevens of London in 1911. It is reproduced in Stokes, *Iconography of Manhattan Island V. 2, C. 56.* The date of depiction is approximately determined by the appearance of Budlinton town now Burlington which was founded in 1677. The activities of James Wasse in founding settlement in 1676-7 are indicated also.
31. The date is approximately determined from the fact that Philadelphia and other settlements founded by William Penn in 1682 are shown thereon and nothing of later date. Copies of the *Geography* of Seller are in the library of the American Geographical Society and the Library of Congress.
32. This 1707 edition of the 4th book of the English Pilot is in the library of the Boston Athenaeum.
33. An inset on a larger map entitled "A new map of New England, New York New Jersey, Pennsylvania, Maryland and Virginia by Philip Lea, London. A photographic copy is in the possession of the Association. The original print is in the New York Public Library.
34. This map is in *Atlas Maritimus and Commercialis* London, 1728, New York Public Library.
35. This is an inset on a *Map of North America* dedicated to Lord J. Somers. The map is in *The World Described Herman Moll*, London, 1708-1730.
36. In Bellin, J. N. *Le Petit Atlas Maritime*, Paris, 1764. A photographic copy is in the possession of the Association.
37. The original manuscript map is in the possession of the New York Historical Society. A photographic copy is in the possession of the Association.
38. Danckaerts, Jasper, *Journal of 1679-80 p. 72. Proc. S. I. Assn. Arts & Sciences V. 6, p. 40.*
39. *Gravesend Town Records, V. 2, p. 100 copy, 193 original.*



"TH



TOWN OF DOVER UPON STATEN ISLAND"
SHOWING OWNERSHIP OF LAND, 1664-1695.



Gaylord Bros.
Makers
Syracuse, N. Y.
PAT. JAN. 21, 1908

